Shah Raju Hussaini

THE ACADEMIC AND SPIRITUAL CONTRIBUTION OF HAZRAT SHAH RAJU HUSAYNI (RA)

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INTRODUCTION

Hussain Shah Wali had a brother whose descendants also carried on the legacy
of Gisudaraz's family. One of these descendants, two generations later, also became famous as a Sufi during the Qutb-Shahi rule from Golkonda. His name was Sayyid Yousuf al-Husayni but he was popularly known as Shah Raju qattal , We can conclude that he was the great-nephew of Hussain Shah Wali and was born at Bijapur in 1593. His lineage is traced back to sayyid mohammed al husayni khaja banda nawaz rh

Genealogy

1. hazrat sayyid shah yousuf husayni rh (shah raju)
2. hazrat sayyid shah safir ullah husayni rh (bijapur) (3)
3. hazrat sayyid shah raju husayni rh (bijapur)
4. hazrat sayyid shah safir ullah husayni rh (2)
5. hazrat sayyid shah asad ullah husayni rh
6. hazrat syed shah asker ullah husayni rh
7. hazrat sayyid shah safir ullah husayni rh (1)
8. hazrat sayyid shah akber husayni rh (gulbargah)
9. hazrat sayyid shah mohammed al husayni bandanawaz gisudaraz RH (gulbargah)

srigaramanjari of saint akber shah

EDUCATION

shah Raju-II had his early education under his father and migrated to Hyderabad during the reign of Abdullah Qutb-Shah (1626-1672). He came to Hyderabad along with his uncle Sayyid Shah Akbar Hussaini under whom he learned both exoteric scholarly knowledge and esoteric mystical wisdom as a disciple. His uncle Akbar Hussaini RH gave Shah Raji-II khilafat and on his demise Shah Raju RH succeeded him.

FAMILY

Shah Raju- RH was married to a woman from the family of the famous Qadiri saint of
Warangal, Sayyid Shah Jalal al-Din Jamal al-Bahr Ma'shuq-i Rabbani, who was one among the famous Saba' Qadiri or "Seven Saints of the Qadiri Order" that came from Baghdad and settled in Deccan. Also married to daughter of his uncle sayyid akber husayni rh
By which he had 3 sons and 1 daughter .

1. hazrat sayyid shah akber husayni also known as bade saheb
2. (author of srigarmanjari) married to daughter of abul hasan tana shah
3. hazrat syed shah safir ullah husayni alias miran saheb
4. hazrat syed shah husain , alias shah saheb ,
5. syeda khunza khadija alias khadija bibi married into family of qadri silsila

THE COUSIN OF SHAH RAJU HUSAYNI

another descendant of gesudaraz , sayyid husain shah wali rh (chief architect of hussain sagar) tankbund, constructed by uncle of shah raju . settled here, was given high position at court, as married into the qutub shahi royal family, daughter of qutub shah ruler, khair unnisa begum , buried at shaikpet, He was hired and honoured by qutub shahi into administration, and courts .

SPIRITUAL & CONTRIBUTION TO SUFISM

Syed Gesudaraz (RA) was the first Chisti Sufi in India to author 105 works across various fields, including Tafsir (Qur'anic exegesis), Hadith, Fiqh (Islamic jurisprudence), and Sufism. This scholarly legacy was continued by his grandson, Shah Raju Hussaini (RA).
Sayyid Shah Raju-II excelled in piety and scholarship. He authored a few treatises in Persian and Dakhni Urdu.

It is reported that Shah Raju was a poet of high merit and he adopted "Raju" as his poetic name *(takhallus).* A revered sufi saint and scholar of the golconda period ,
He also authored a treatise in the Dakhni language entitled Suhagnama, which describes
the important religious and moral values which relate to the life of married women. Kimiya-yi Dhat in Persian and Suhagnama in Dakhni are his poetic works. It is reported that the famous Dakhni poets like 'Ishrati, Tabai and 'Abid were closely associated with the khanqah of Shah Raju-II. Shah Raju-II was more than just a spiritual mentor in Sufism and an author of mystical texts. Another compilation of his oral sayings, The Tariq ul Mawwahideen (طريق الموحدين), or "Pathway of Monotheists," is a Persian text on Sufism rooted in the concept of the Oneness of God (Tawhid). Tawhid (توحيد) refers to the absolute oneness and uniqueness of God (Allah), a central concept of Islamic faith that emphasizes God's singularity, without partners or equals. The text also draws upon the Hadith of Prophet Muhammad (PBUH). This work incorporates the Malfoozat, or oral sayings, of Syed Yousuf Al Hussaini (RA), also known as Syed Shah Raju Hussaini (RA). He was an 8th great-grandson of Syed Mohammed Al Hussaini Gesudaraz (RA) of Gulbarga. Syed Shah Raju Hussaini (RA) pursued his studies with his father, Syed Safir Ullah Hussaini (RA) of Bijapur, and his uncle, Syed Shah Akbar Hussaini (RA) of Bijapur, who is buried in Misri Gunj, Hyderabad. He gained Khilafat in the Chistiya order and dedicated his efforts to the ideology of the Chistiya order and its monasteries.
A revered Sufi saint and scholar of the Golconda period in the 16th century, Syed Shah Raju Hussaini (RA) authored Kimia-e-Zaat (Alchemy of Essence), a treatise on the purification of souls, offering a spiritual remedy. This work explores the profound connection between the spiritual guide (peer/murshid) and the disciple (mureed). Copies of this book are preserved in the Salar Jung Museum Library and the State Archives Library.
Another compilation of his oral sayings, Zahid ul Muwahideen, focuses on Sufism and comprises 124 assemblies (majalis) recorded by Hassan bin Hussain, a devoted disciple of Shah Raju. This manuscript was later translated into Urdu from Persian by Syed Azam Ali Soofi and is currently housed in the Salar Jung Museum. Risala Sawal-o-Jawab documents the conversations between Shah Raju and Abul Hasan Tana Shah, who was a disciple and servant of Shah Raju and later became the ruler of Golconda under the Qutub Shahi dynasty. Recorded by disciple hassan bin hussain , the risala sawaal o jawab
is estimated of 85 questions asked by abul hasan tana shah and answered by shah raju husayni
The tariq ul muwahideen ,It delves into the connections between Sufism and various scientific disciplines, including physical sciences, metaphysics, quantum theories, philosophy, psychology, chemistry, biology, and astronomy, demonstrating its relevance to modern studies. The translator, Syed Moin Uddin Mohammed Al Hussaini Al Barqi abul faiz (RA), translated the original Persian text into Urdu in 1975. The Persian recordings consist of 564 oral verses across 43 pages, focusing on the

factors influencing Sufism and its key figures. My aim is to convey this message to upcoming generations, encouraging them to seek Sufism (Tasawwuf) is a spiritual path leading toward the recognition of the Oneness of Allah (Tawheed) and a profound understanding of His Divine Essence. Those who embody Sufism are known as Sufis. Tasawwuf is recognized by various terms, including Ihsan, Tawheed, Sulook, Ma'rifat, Haqiqat, Ikhlas, Kashf, Asrar (mysteries), and Ma'arif (spiritual knowledge).

SOCIAL AND POLITICAL CONTRIBUTIONS

He played a crucial role in Abul Hasan Tana Shah's coming to power as the last Sultan of the Qutb-Shahi dynasty (reigned 1672-1687). Before assuming power, Abul Hasan spent fourteen years in the khanqah of Shah Raju-II. Abul Hasan's life as a recluse in a Sufi devotional center was terminated by his expedient marriage to a Qutb-Shahi princess to solve a tricky succession problem.

The reigning Sultan, 'Abdullah Qutb-Shah, had no male heir but was blessed with three daughters. His eldest daughter was married to Prince Muhammad Sultan, who designated to succeed 'Abdullah' Qutb-Shah. However, careful plans were thrown into chaos in 1657 when the Mughal Emperor Shah Jahan fell ill. This sparked a war between his sons, the princes Murad Bakhsh, Shah Shuja, Aurangzeb and Dara Shikoh. Dara Shikoh was his father's favorite and was declared successor, but his brothers did not accept this and began to scheme for support of allies. In the Mughal war of succession, the Qutb-Shahi prince Muhammad Sultan was lured to support Shah Jahan's second son, Shah Shuja; when this collusion was discovered, Muhammad Sultan was arrested (and he died in prison in 1677). Abdullah Qutb-Shah then naturally turned to his next daughter's husband as his potential successor. This was Mirza "Nizam al-Din Ahmed, an official powerful in the court administration who had married Fatima Khanum, the second daughter of 'Abdullah Qutb-Shah. The Sultan's third daughter was to be married to Sayyid Sultan Najafi, a favorite of Abdullah Qutb-Shah but a quarrel between him and Mirza Nizam al-Din Ahmed resulted in the boycott of the marriage. This resulted in a chaotic state of affairs as the wedding date had been set and was fast approaching; 'Abdullah was upset as all the arrangements had been made and he was unable to deal with a big rift in his family. On the advice of his nobles and courtiers, the Sultan agreed to marry his daughter to Abut Hasan who was remotely related to the wife of 'Abdullah Qutb-Shah. It was determined to call him out from his ascetic life in the khanqah of Shah Raju-II.

While this drama was being enacted in the palace, Shah Raju-II picked some flowers from his garden and began to rub the red color of their petals onto Abul Hasan's hands like mehndi, as if he knew an unexpected marriage was about to take place, making his mystic disciple into a Qutb-Shahi prince in line for succession to the throne. In any case, Abul Hasan was called from his ascetic retreat, was given a bath, was clothed in marital robes, and presented to marry to the third princess.

Hagiographical records state that Shah Raju-II earlier predicted kingship for Abul Hasan. It is reported that once, when Abdullah Qutb-Shah was leaving the khanqah of Shah Raju-II after paying a visit, the Sufi happened to see Abul Hasan in his courtyard and pronounced, "One king has left and the other is coming."

Thus as Abdullah Qutb-Shah grew older, there were two candidates for the throne, Mirza Nizam al-Din Ahmed and Abul Hasan. 'Abdullah Qutb-Shah always consulted Mirza Nizam al-Din Ahmed in affairs of the state and this son-in-law saw himself as a favorite confidant of the Sultan and was convinced that he would succeed to the throne. This conviction led Mirza Nizam al-Din Ahmed to behave rudely and treat other influential courtiers with disdain. When 'Abdullah Qutb-Shah was on his death-bed in 1672,

powerful nobles at court became upset at the rude behavior of Mirza Nizam al-Din Ahmed; as a result, they proclaimed Abul Hasan as the next Sultan.
The dargah of Shah Raju-II stands outside the Fath-i Darwaza in the old city of Hyderabad. Abul Hasan constructed a huge dome over the tomb of his preceptor, which according to H.K. Sherwani,

"is the loftier and more impressive than any of the tombs of the Qutb-Shahi kings." The dome of this Sufi's tomb is one of the largest in the Deccan, exceeded only by the famous monument of Bijapur, the Golgumbaz mausoleum of Muhammad 'Adil-Shah (ruled 1626-56). According to Sherwani, Shah Raju-II died in the year 1684-85 (1094 Hijri); that year, in June 1685, the Emperor Aurangzeb ordered the Mughal army to attack Hyderabad. In 1687, the besieged Golkonda fort finally fell and the Mughals overthrew the Qutb-Shahi dynasty. Abul Hasan Tana Shah thus did not have time to complete the edifice in memory of Shah Raju II.

CONTRIBUTION ON DECCANI LANGUAGES & LITERATURE

Shah Raju-II's family were also active in Sufi activities. A prime example of the
The vitality of this wider family is Shah Raju II' s son named Sayyid Shah Kalimullah Hussaini, known as Akbar Shah or Bade Sahib. He was a scholar, poet and linguist who died most probably during the ife-time of his father. Bade Sahib wrote an important work in Telugu language entitled Sringaramanjari. For two portraits of Shah Raju-II and his son, Akbar Shah known as Bade Saheb,. Sringaramanjari is a treatise on the types of heroes and heroines figuring in love stories. Khwaja Muhammad Ahmed discusses the issue of the date of birth and death of Bade Sahib in the preface of Sringaramanjari where he writes, "The internal evidence of the book and the material supplied by Hazrat Haidar Hussain Sahib throw enough light on this problem. From the prologue to the Sringaramanjari it appears that the author was a friend of Abul Hasan and had also studied with him." Khwaja Muhammad Ahmed, therefore, concludes that Bade Shah must have born in or about the same year as Abul Hasan–that is 1646. He further writes "The prologue is also clear on the point that when the book was being translated from Telugu into Sanskrit, Bade Sahib was alive and that Tana Shah–who ascended the throne in 1672–was the ruling king." However, a sanad of Tana Shah issued in 1675 makes no reference of Bade Sahib, which implies that Bade Sahib had passed away by
that time. It can therefore be concluded that Bade Sahib was hardly thirty years old when he died.
The example of Bade Shah shows us two important points. The first is that Shah Raju-II position as a Chishti Sufi in the Qutb-Shahi kingdom was not just as an individual but also as a member of an esteemed clan, many of whose members–in two generations preceding him and generations succeeding him–were revered as Sufis and honored by the Qutb-Shahi rulers. The second point is that Bade Shah's activities as a Sufi reflected the changing conditions of the Qutb-Shahi society in which he lived, for he composed literature in Telugu even while being steeped in a Chishti tradition of Persian poetry and Arabic Islamic literature. H.K. Sherwani notes the popularity of Telugu language during the period of Abul Hasan Tana Shah. Bilingual farmans in Persian and Telugu language were issued (such as a document of A.P. State Archives) and books were also compiled in Telugu language, one shining example of which is the Sringaramanjari of Akbar Shah. These two points allow us to speculate that these Sufis in Golkonda were active agents in an on-going process
of cultural integration and inter-religious cooperation in the Qutb-Shahi era. They were promoting the interaction of Telugu-speaking and Dakhni-speaking residents of the region. They were also active in fostering intimate relations between Sunni and Shi'a Muslims among the aristocracy of Golkonda.

ADMINISTRATION OF QUTUB SHAHI ERA

It is difficult to draw more detailed conclusions on the social and historical role of these Sufis at Golkonda, the descendants of the famous Bandanawaz Gisudaraz. This difficulty is due to the scarcity of authentic historical sources from the Qutb-Shahi period that mention them, so we have to rely on later hagiographical literature (in the tazkira genre) from the Asaf Jahi period and on family genealogies. We have sources such as farmans from the Qutb-Shahi era and Mughal era; these indicate the importance of Chishti Sufis from this family and their involvement in court politics during the Qutb-Shahi era and land-holding during the Mughal era. We also have texts that they wrote in Persian, Dakhni Urdu and Telugu (from Shah Raju-II and his family) and structures that were constructed by them (Hussain Shah Wali). Based on these sources, we can reconstruct a sketch of the social and political roles that Chishti Sufis of this esteemed family played even if many details of their lives remain obscure.

One compelling reason to investigate the lives of these Chishti Sufis in Golkonda is for the insight they give us into the religious ideology of the Golkonda rulers. The Qutb-Shahi dynasty legitimized their rule by declaring themselves to be Shi'a Sultans, having formal Islamic prayers read in the Shi'a style, and minting coins that declare their alliance with the Safavids dynasty in Persia which initiated this Shi'ite resurgence. However, unlike the Safavid dynasty that persecuted Sufis and saw them as Sunni opponents, the Qutb-Shahi rulers welcomed some Sufis, honored them as religious dignitaries and raised them to high positions in the administration. The descendents of Gisudaraz who settled in Golkonda provide vivid examples of this. Hussain Shah Wali, the first to settle here, was given high position at court as minister for public works, and even married into the Qutb-Shahi royal family. Two generations later, Shah Raju-II settled at Hyderabad and through his Sufi teaching groomed one of his disciples, a remote relative of the Qutb-Shahi royal family, to become the next Qutb-Shahi king, Abul Hasan Tana Shah. The history of these Sufis at Golkonda shows the flexibility of Sufis in adjusting to a new environment. The Chishti order rose to prominence during the zenith of the Delhi Sultanate and spread into the Deccan along with this Sunni political empire. Gisudaraz and his family rose to prominence by cooperation with the Bahmani kingdom, which was politically independent from Delhi but like the earlier Sultanate, owed allegiance to Sunni legal norms and sectarian rites. With the disintegration of the Bahmani kingdom, several independent Deccan kingdoms adopted Shi'ism and experimented with novel claims of legitimacy that had no precedent in previous Indian Islamic empires. These included both the 'Adil-Shahi dynasty at Bijapur and the Qutb-Shahi dynasty at Golkonda. This presented a new challenge to Sufis who were Sunni in their sectarian loyalty and legal customs. The descendants of Gisudaraz first seem to have settled in 'Adil-Shahi domains (because Gulbarga came to be ruled from Bijapur) and married Shi'a ladies. Later, other descendents of Gisudaraz settled at the Qutb-Shahi capital at Golkonda and Hyderabad, and found ways of cooperating with the Shi'a ruling dynasty there, through blessing their rule, taking court positions, marrying into the ruling family, or serving as spiritual mentors of members of the ruling family.

CHISTIA MONASTERY

There are several structural features of this family of Sufis that made such integration possible, beyond their personal aspirations and strategic decisions. Firstly, the family of Gisudaraz were Sayyids, descended from the Prophet Muhammad's lineage; their genealogical ancestors included 'Ali ibn Abi

Talib and his son, Hussain who are considered by Shi'a Muslims to be the first and third imams and rightful leaders of the Muslim community despite their early deaths in political conflicts. Members of the Gisudaraz family therefore append the title Sayyid to their names, and take the name Hussaini for their clan. To Shi'a rulers (who believed that rightful leadership and spiritual authority passed from the Prophet Muhammad to Imam 'Ali, then to his sons Hasan and Hussain, then to Hussain's descendants for several more generations in a line of twelve imams), members of this Sufi clan could present themselves as Sayyids. Their identity was multiple: they were Sayyids in genealogy, Sufi chisti in spirituality, Sunnis in sectarian allegiance, and Hanafis in legal custom.or a school of thought But in a Shi'ite environment, they could present themselves as Sayyids first and foremost. Shi'a rulers could honour them as Sayyids, appealing to their community's own belief in the special religious role of the Prophet Muhammad's family and descendants. This mutual accommodation allowed this family of Sufis and the Shi'a rulers to cooperate;on many projects, share intimate relations, and even mingle their families through marriage.

The second structural feature of this Sufi family-is their adherence to the Chishti order of Sufism, which traced its line of spiritual initiations back through the generations of Sufi masters to Imam 'Ali, who members of this Sufi order consider the greatest spiritual teacher.Chishti Sufis revere Imam 'Ali as the one who received esoteric knowledge from the Prophet, passed on charismatic inspiration to others and initiated the practice of Sufism. They see Imam 'Ali as the first saint (wali), through whom the Prophet's charisma was passed to later generations through spiritual inspiration, in a way complimentary to how Shi'a Muslims see Imam 'Ali as the first righteous leader (wali) who deserves the allegiance of all Muslims and who alone had the right to rule. Chishti Sufis had a spiritual interpretation of 'Ali while Shi'a Muslims had a, political interpretation of him, but both groups revered him and honored his descendants. Love for 'Ali, his self-sacrificing son Hussain, and their descendants that was shared by both groups could overshadow the difference in sectarian identity and the legal custom that separated them. These Chishti Sufis thus had the potential to be flexible in their sectarian identity and to accommodate a kingdom in which Shi'ism was the state religion. But this accommodative posture required acceptance and reciprocation from the ruling dynasty of Qutb-Shahi kings if it were to be socially effective. The Qutb-Shahi kings displayed their independent mindedness in fostering a policy of welcoming Sufis like those of Gisudaraz's family, for in this they diverged from the Safavid empire in Persia that was ostensibly their patron. The Qutb-Shahi rulers demonstrated creativity in politics and flexibility in sectarian dogma when they allowed these Sufis to settle in Golkonda, join the court and marry into the royal family. These qualities of the Qutb-Shahi rulers come across clearly when we examine their relationship with Sufis at Golkonda during the last phase of their reign.

THE DECCAN ARCHITECTURE ,& URS

The 350 years old the dargah of shah raju husayni stand outside the fateh e darwaza, in the old city of hyderbad, by the last ruler of golconda abul hasan tana shah constructed a huge dome over the tomb ,according to historians the impressive constructed tomb in asian subcontinent, the design of qutub shahi was used in construction ,shah raju rh died in the year (1684) OR (1685) 1094 of hijri islamic calendar the urs is celebrated every year in the month of shaban. the place connects the hearts of all people of different beliefs,religions .

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